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WEEKLY REVIEW.

—A correspondent of the *Bombay Gazette* who rather likes the Bishop of Bombay's sermons, went to hear him at St. Thomas' last Sunday evening. When the choir marched up the aisle, he noticed that here and there one stood up, numbering twelve in all.

It struck me as something so exceedingly strange to see a congregation thus publicly announcing the divisions that exist among them, and the expressive words of our Lord came into my mind "A house divided against itself cannot stand."

He noticed afterwards that some of these made frequently the sign of the cross, as the service proceeded.

Well may we ask the question "Where are we drifting to"? What will be the end of all this? Will the English Protestant Church relapse again to the old forms and dogmas, for the abolition of which so many of our forefathers gave up their lives, after a life of persecution, misery, and distress? Surely not. Still it looks very much like it. England with her pilgrimages, and her Protestant Church with her crosses, altar-lights, surpliced and would-be-worshipped choir and clergy; in a word, her High-Churchism, or nominal Protestant-Romanism, betokens danger to Protestantism, and consequently to liberty. It well becomes us to give this matter our most serious consideration, and to awake to our true position ere it be too late.

—A suit has been brought against the proprietor of the *Times of India*, by a Native, for Rs. 57,712 and interest at nine per cent., and it appears from a bond signed by Mr. Mull that he borrowed the sum of Rs. 50,000 in 1868 to enable him to become proprietor of the paper. This thing is suggestive. It appears to us very desirable that English papers should be kept out of the state of dependence on the Natives which such transactions would be likely to lead to, if it were only to avoid the misconstruction that might be put upon their defence of Native in preference to English ideas.

—Our contemporaries are disputing among themselves which of them is the "leading journal," and quotations are made from the *Rast Goftar* and the *Guzarat Mitra* to settle the question. Should the question be referred to us, we would say that one leads in one thing and another in another.

—We learn that in a part of Travancore where the Church Missionary Society is labouring, a revival of religion has recently commenced and is spreading from place to place. The Syrian Christians are those who are chiefly affected by this movement, and mention is made, in private letters, of some persons of great influence in that body who have been converted. It is said that the preaching of a Native Christian from Tinnevelly, has been blest to the awakening of many, and that the doctrine of Christ's Second Advent has been much used in producing this result. Our readers are aware that these Syrian Christians have dwelt in the extreme south of India from very early times. When Vasco di Gama landed in the country they were there, and for all any one could say they had been there from Apostolic times. Like some other Oriental Churches, they had considerably departed from the simplicity of the Gospel, leaving the Scriptures in the sepulchre of a forgotten language, the ancient Syrian. The Church Missionary Society's institutions at Cottayam, and the efforts to make them acquainted with the Scriptures, have tended to their spiritual elevation, and a good number of them, as of the Armenians and Nestorians in Western Asia, have become true followers of Christ.

—The *Italian News* of September 30th, announcing the public recantation of Romanism by the Rev. Father Paolo Cav. Grassi, one of the canons of the Basilica of Santa Maria Maggiore, in Rome, speaks of him as "a man of great erudition, advanced in age, and of benignant and commanding presence." Father Grassi delivered an address in which he said that his convictions had led him to leave the Church of Rome, and join a sect of Christians who worshipped God not according to the dogmas and superstitions invented by men, but in accordance with the Gospel of Jesus Christ.

—The *Bombay Gazette* has taken up the case of Rao Bahadoor Gopalrao Huri, noticed by us last week.

Tell it not in Gath that an educated Hindoo and a Judge should be so trammelled (though even unwillingly and against his better judgment) by the fetters of caste superstition and prejudice, that he cannot proceed for the good of his own countrymen to that land which has already done so much, and which will, no doubt, do a great deal more, for the enlightenment and religious and moral welfare of the natives of this country. Mr. Gopalrao states in his letter,—"I wrote to the Poona Sarvajanik Sahha, who had asked me to make up my mind to go, but their reply in the matter is also discouraging." Now, this same society has always been clamouring that educated native gentlemen should be sent to London to give evidence before the Parliamentary Committee, and had petitioned Government on the subject. It is, therefore, simply disgraceful that these reformers cannot or will not exert their influence with their fellow-countrymen to prevent any native gentleman being excommunicated on his proceeding to England at the public expense for the above-mentioned purpose.

We do not think that this is the particular point to be secured. What hinders emancipation from caste rule, is not the threat of excommunication, but the importance that is attached to that threat. What "the reformers" are here exhorted to do, is that which they have all along been doing, we suppose, namely, trying to persuade the caste authorities not to excommunicate those who visit England. All this has simply the effect of stimulating the pride of the caste rulers. It is not in this way that the demon of caste is to be expelled. A better way is that which is indicated in the following recommendations of our contemporary:

We must add that it is for the purpose of training up persons capable of opposing the tide of popular prejudice and superstition that our Government affords such ample and gratuitous means to a very large number of Hindoos to acquire a portion of that knowledge and freedom of thought which, carried into practice, have done so much for the advancement of European civilization. We have hundreds of natives in this city who *profess* to be reformers, who think that the system of infant marriages is a curse, that the custom by which widow marriages is prohibited is barbarous, utterly unworthy of any people claiming to be at all civilized, and that a stand should be made against the tyrannical decrees of caste; the members of such societies as the Sabhas make like professions; and yet when any man is bold enough to take a step against these barbarous customs, one and all of those professing reformers fall away from him, and know him no more. Well may we despair of progress being made for many, many years to come against the dictates of caste, when even the most enlightened of the Hindoos, and those who cry out loudest against caste, show such a total want of moral courage! Let the Sabhas and other reformers make a united stand to protect any one who has for instance made a voyage to England, and excommunication will soon be robbed of its terrors, and the designation reformer be no longer a term to be laughed at alike by the Hindoos of the old school, and Europeans who have no patience with pusillanimous conduct, but a term of the highest respect given to the men to whom the country will be indebted for the greatest reform ever carried out in India.

—The Bishop of Madras arrived in Bombay last Monday, in the prosecution of his Visitation Tour, to Aurungabad and other places in Behar. He expects to reach Secunderabad by the 14th of December.

We have much pleasure in publishing the following "experience" kindly sent us, and trust that the perusal of it will be made, by the blessing of God, useful to many. The writer of it occupies a position that more than almost any other perhaps tests the consecration and heart-loyalty of one who would follow Christ fully. We are glad to have this additional testimony to the value of the works mentioned, setting forth the life of faith, for the reason that efforts are made to diminish their influence. The principle that is made prominent in "Holiness through Faith," is one to which we personally owe more than we could possibly express, and we know of nothing that the Church needs more to grasp.

It is written "The just shall live by faith." Herein lies the secret of "Holiness through Faith," "Gladness in Jesus," "The Higher Christian Life." The word of the Lord endureth for ever, and this is the word which by the Gospel is preached unto us. The entrance of the word, revealed by the Spirit of truth, received by faith, gives life and light.

Again, it is written "I believed and therefore have I spoken;" I also believe and therefore speak. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." May God bless my testimony!

Christ was revealed to me as the living Saviour by the words "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," and I entered on the life of faith. Then came the trial of faith which worketh patience, and I was upheld by the word "Commit thy

way unto the Lord, trust also in him, and he shall bring it to pass." I called upon the Lord in distress, the Lord answered me and set me in a large place. My heart sang "I love the Lord because he hath heard my voice and my supplications, because he hath inclined his ear unto me, therefore will I call upon him as long as I live." During the first two years of my new life I had continual cause to praise the Lord for the deliverances which he wrought for me; but I found promises and experiences in the Bible which I had not appropriated, because they were linked with commands which I was not willing to obey. I was in the habit of modifying the laws of the kingdom of God as set forth in the Sermon on the Mount. Anger still had a resting-place in my heart, finding expression occasionally in angry words. Anxious thoughts about the morrow sometimes disturbed my peace. "Give to him that asketh thee," was not always an acceptable precept. I had not continual trust in God, nor unbroken love towards man. In seeking to obey my Lord's commands I found that I was still under the law, and therefore under the dominion of sin. The promise that "sin shall not have dominion over you, for ye are not under the law but under grace," was not fulfilled in me, because the law of the Spirit of life in Christ Jesus had not yet made me free from the law of sin and death.

I had read "The Higher Christian Life," and vaguely apprehended the fulness of the attainments set forth, and was reading "Holiness through Faith" about the time when the Rev. Mr. Taylor came to Bombay. His life and that of another dear friend bore testimony to the truth of what I was reading, and I began to hunger and thirst after righteousness. One morning, while seeking to know more fully the life of Christ, and feeling the burden of my own weakness, I was meditating on the words "not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith," when the light of the Sun of Righteousness flashed upon me. I saw that I had been trying to do Christ's work. What I was daily failing to accomplish through the weakness of the flesh, Christ was able and willing to perform by the almighty power of the indwelling Spirit. Self was abased, Christ enthroned, and I understood the words "The just shall live by faith." I had found the secret of a holy life, and I resolved to follow the Spirit and walk in the Spirit. The Spirit, however, soon began to lead me where the flesh would not allow me to go; I was not crucified with Christ.

One morning, as I was going to my daily work, the thought came home to me "I must die, how soon I do not know; I am even now standing on the brink of eternity. When the time does come I shall then be crucified to the world, and the world to me. I shall see only Christ before me. I shall wish that every moment of my time, every treasure which I possess, every power which God has given me, had been devoted to him who gave his precious blood for me. How valueless will all these things seem then, except as they have been used in His service! Why not die now? I said to myself. Why not surrender all to Jesus now, and take Him to be All in all?" I did then, I believe, give my heart wholly to Jesus, and all I have to be used as His and under his direct orders.

Shortly afterwards these words came powerfully to my soul, "Receive ye the Holy Ghost;" "I will pray the Father and he shall give you another Comforter, that He may abide with you for ever;" "Lo, I am with you alway, even unto the end of the world." Since that time, about two years ago, I can speak of a life of continual joy and peace in the Holy Ghost, being kept by the power of God through faith unto salvation; and the life which I now live in the flesh I live by the faith of the Son of God, to whom be all the glory! Not as though I had already attained to His likeness, but beholding as in a glass the glory of the Lord, I seek to be changed into the same image from glory to glory. God is faithful who is able to keep me from falling, and to present me faultless before the presence of his glory with exceeding joy, to whom be glory and majesty, dominion and power, both now and ever. Amen.

THE *Pioneer* lately had its fling against the ladies who come out from England and America to teach their less favoured sisters in India. A young woman of this country who had obtained a knowledge of English, had been guilty of theft, and our contemporary hastened to put into the hands of the Natives, who, it appears, are not sufficiently prejudiced against Western culture, this valuable argument,—though there was nothing to connect the said young woman with the work thus stigmatized. The following is from the *Times of India*:

One of the most favourite themes with some of our philanthropical English ladies is the unhappy condition of Indian women, especially those of the middle and lower classes. They love to dwell upon their want of education, the lowly, meek, and humble position they occupy in their household, and, above all, upon the state of subordination, if not thraldom, in which they are kept by the Hindu lord of creation. When these ladies, moreover, travel some 6,000 or 7,000 miles and come to a distant, hot, and unsalubrious land to preach their favourite doctrines, we certainly cannot doubt their sincerity. It has often struck us, we confess, that they might find some outlet for their philanthropic exertions nearer home; but then we have consoled ourselves with the belief that they know their own business far better than we do, and that we must be mistaken. True, we frequently, indeed daily, read in the English newspapers of some British lord chastising his better half in a manner that would induce an Indian woman to reflect whether a change of position would not be for the worse instead of the better.

Our contemporary then proceeds to dish up a very bad case of wife-beating from the London Police Court.

So long, however, as we cannot take up any English newspapers without finding somewhat similar instances of marital discipline, we can hardly blame the women of India if, whilst deploring their want of enlightenment and education, they find some crumbs of comfort in the fact that Miss Mary Carpenter or her imitators would have to travel a very long way to India before they would find a *dirzee* with the noble and manly instincts of John Ernstang.

This Ernstang was a brutal drunkard who not satisfied with biting off his wife's nose, bit her and beat her all over, and might have killed her, if he had not been interfered with. Our contemporary brings this forward as an evidence that the Britishers are, after all, such a sad lot that it might be well if the philanthropic ladies would stay at home, and not trouble themselves so much about the women of India. We have occasionally met with this kind of reasoning in the vernacular papers, but had little expectation that we should see the *Times of India* following their lead in this fashion. Now for our part we do not believe it would be necessary to travel very far in India, or wait many days, to hear of an equally brutal assault upon a helpless wife. The biting off of a wife's nose is a thing of very frequent occurrence. We do not know that the art of private torture is better understood in any country than it is in India. Anything more *ad captandum* or shallow than this kind of reasoning, we know not; but it is worse: it is an attempt to stimulate the unfriendliness to foreign teaching and Western ideas that prevails so extensively in this country, and to weaken the hands of those who are seeking the true welfare of the families of India. We can easily see how our contemporary might have based a very good article upon this particular case, by bringing it forward as an example of what drink will lead to, even where there are the greatest advantages of culture obtainable, and by urging that so terrific a curse should be kept as far from Hindoo households as possible. We are not aware that civilized men when drunk are any better behaved than those who have had less advantages of culture are; but how this bears on the question of the desirableness of culture, we see not.

We think that general attention ought to be drawn to the tendency now becoming so marked in our English papers in India, of pandering to the unworthy prejudices of the Natives. We are behind none in true sympathy with the Natives; but we do not believe it to be the part of a friend to try and fill them with suspicion of those who are seeking to lead them into purer and higher paths. In almost every other house of the Hindoos, there is a widow, and wherever the old ideas still obtain, these widows are condemned to a life of cruel servitude and disgrace, leading many to suicide and many more to harlotry. With reference to this form of evil alone, we should think that all Englishmen would see the unspeakable desirableness of getting some new and better light introduced into Hindoo families.

As for the argument that Englishmen are not to try to do anything for India till they have made England unimpeachable in morals, it suggests, 1st, the question, What is the *Times of India* trying to do in India; 2nd, an analogy, Send no quinine to other countries, till you have banished fever from your own country; and 3rd, the reflection, where would England now be if the first Christians had acted upon this principle?

The Bombay Guardian.

SATURDAY, NOVEMBER 22, 1873.

MISSIONARIES' WIVES.

The *Indian Statesman* turns from a defence of Juggonath to the attack of German missionaries in India. Their domestic habits, he tells us, are "not a little ludicrous."

When a certain number of the brethren is desirous of entering the estate of matrimony, the requisite *quota* of respectable damsels is invoiced out from home by the Missionary Committee, and upon their landing husbands and wives are assorted very much upon the principle of a race lottery. Another peculiarity is that, with a few exceptions, German missionaries invariably remarry after a moderately decent period of mourning has elapsed.

We have been pretty well acquainted with German missionaries in India for a quarter of a century, and we have no hesitation in saying that the above statements are wide of the truth, and reflect far more discredit upon the man who utters them than they do upon the well-known and highly esteemed body of German missionaries. A very simple rule would help our contemporary a good deal in conducting his paper; the rule of being as careful of the reputation of others as he would be of their property. There are a great many who would scorn to steal who think it a small matter to hold up to ridicule men who are really deserving of respect.

'Matches are made in heaven' says the proverb. We have no doubt that this is true where the will of God is consulted and his guidance humbly sought and followed. The Scripture says that the favour of the Lord is expressed in the gift of a good wife. But with regard to matches generally, it is certain that the chief reference is not to the will of the Lord. Men are influenced in this as in other matters by worldly considerations. Mrs. Grundy has a good deal to do with most marriages. What will be thought of the match by the society to which I belong? Shall I lose caste or gain it? Has this per-

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son the qualities that are most thought of in that society? Questions like these have great weight with many; and there are not a few who will sacrifice even their personal inclinations, rather than compromise themselves by marrying one who is wanting in those outside qualities that take well with society.

German missionaries who desire to take wives unto themselves, and who believe it to be the will of their Master that they should do so, do not think it expedient to leave their work, and burden the Church with the expense of a voyage to Europe, and it may be a prolonged stay there, that they may find for themselves a helpmeet. They are doing a work which they believe to be important in the sight of God, they are searching for sinners that feel their need of salvation, and they do not feel that they are called to merge the office of missionary in that of a wife-hunter. To do this might not be ludicrous in the eyes of the *Statesman*, but they do not believe it to be the will of God, as regards themselves. They have sufficient faith to believe that He who provided Isaac with a wife from a far country, can choose for them as wisely and kindly as they could for themselves. They commit the matter first to the Lord, and then, under God, to Christians at home on whose piety and knowledge of what is wanted in a missionary's wife they can rely. We have referred to one proverbial saying regarding marriages; there is another which says that marriage is a lottery. We suppose there is truth in this. A good many find after a while that they have drawn blanks; yet they have the wife of their choice. The *Statesman* thinks a lady with red hair an awful blank. We are not aware that red hair is incompatible with the existence of qualities that would fit a person to be a true helpmeet to a missionary. It is better at all events than false hair. We by no means suppose that the wife of every German missionary is a paragon of excellence. We remember one instance in which the wife received from Germany was afterwards found to be deranged; but there have been instances of men who had the opportunity of personal choice, and yet made this mistake, if not a worse one.

We have never heard that the wives of German missionaries compare unfavourably with those of other missionaries either as regards contributing to the comfort and lightening the labour of the husband, motherly care for their children, or readiness to care for the Natives and instruct and counsel the converts. We believe they compare very favourably with some others, and by their frugal way of life and their self-helpfulness are less subject to the temptation of securing a place in English society, than some others are.

We are by no means advocating this method, as one of general application. We are looking at the circumstances of the case; the injury that accrues to the work in which the missionary is engaged, by his prolonged absence, and the expense to which mission-boards are subjected; we look also at the promises of God; we look, further, at the actual working of the system; and on the whole we conclude that the *Indian Statesman* might easily have found some better work for its editorial pen, than to hold up to ridicule the numerous German missionaries and their wives who are supplying the lack of English missionaries in this land.

THE CHURCH OF ENGLAND IN 1738.

The Journal of John Wesley kept at the time when he began to be aware that salvation is by faith, and that faith is simply the reception of Christ as our present and perpetual Saviour, gives us an extraordinary picture of the Church of England as it was in the year 1738. Wesley had been for some years in the ministry, and no man had probably ever been more in earnest than he had been during these years to attain to a true peace in God. Physical discomfort, humiliation, dangers, trials, there was nothing he was not willing to encounter in the pursuit of this pearl of great price; but it was a constant marvel to himself how nothing that he did or suffered had power to procure him this consciousness of his acceptance with God. He had too much acquaintance with the truth to listen to those who said, Faith in Christ consists in living a Christian life and trusting that all will be right at last,—their idea of a Christian life being exceedingly superficial. It was through the testimony of some Moravian brethren, Peter Bohler especially, that he was brought to apprehend the true way, and it was while listening to Luther's Preface to his Commentary on Romans that he entered into this life. While his mind was full of the newly discovered and ever precious truth, he preached in many pulpits as he had opportunity, setting forth great truths which now go comparatively unquestioned, and it is most remarkable how constantly the sermon that he preached in any church became the means of excluding him thereafter from that church. If he had preached Mahomedism the effect would not have been more certain. We make a few quotations, in illustration of this:

February 4, 1738. Was desired to preach at St. John the Evangelist's. Did so on those strong words "If any man be in Christ, he is a new creature." I was afterwards informed, many of the best in the parish were so offended that I was not to preach there any more.

12*th*. Preached at St. Andrew's, Holborn, on "Though I give my body to be burned and have no charity, it profiteth me nothing." O hard sayings! Who can hear them? Here too, it seems, I am to preach no more.

May 7th. I preached at St. Lawrence's in the morning, and afterwards at St. Katharine Cree's Church. I was enabled to preach strong words at both; and was therefore the less surprised at being informed I was not to preach any more in either of these churches.

9*th*. Preached at Great St. Helen's, on "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" My heart was now so enlarged to declare the love of God to all that were oppressed by the devil, that I did not wonder in the least when I was afterwards told "Sir, you must preach here no more."

14*th*. I preached in the morning at St. Ann's, Aldersgate; and in the afternoon at the Savoy Chapel, free salvation by faith in the blood of Christ. I was quickly apprised that at St. Ann's likewise I am to preach no more.

19*th*. Preached at St. John's, Wapping, at 3, and at St. Benet's, Paul's Wharf, in the evening. At these churches likewise I am to preach no more.

June 28*th*. Preached at St. George's, Bloomsbury, on "This is the victory that overcometh the world, even our faith," and at the chapel in Long-Acre on God's justifying the ungodly—the last time (I understand) I am to preach at either.

These quotations may suffice. Wesley's Sermons are still extant and highly prized by many in the Church of England, and any one can easily ascertain what it was that gave such offence in that day. The following extract from a letter received in the same year by Charles Wesley, from a friend, very lucidly states the cause of this bitter opposition:

> I have seen upon this occasion, more than ever I could have imagined, how intolerable the doctrine of faith is to the mind of man, and how peculiarly intolerable to *religious* men. One may say the most unchristian things, even down to Deism; the most enthusiastic things, so they proceed but upon mental raptures, lights, and unions; the most severe things, even the whole rigour of ascetic mortification; and all this will be forgiven. But if you speak of faith in such a manner as makes Christ a Saviour to the utmost, a most universal help and refuge;—in such a manner as takes away glorying, but adds happiness to wretched man; as discovers a greater pollution in the best of us than we could before acknowledge, but brings a greater deliverance from it than we could before expect: if any one offers to talk at this rate, he shall be heard with the same abhorrence as if he was going to rob mankind of their salvation.
>
> All *religious* people have such a quantity of righteousness acquired by much painful exercise. All other schemes of religion are either so complaisant as to tell them they are very rich and have enough to triumph in; or else only a little rough, but friendly in the main, by telling them their riches are not yet sufficient, but by such acts of self-denial and mental refinement they may enlarge the stock. But the doctrine of faith is a downright robber. It takes away all this wealth, and only tells us it is deposited for us with somebody else, upon whose bounty we must live like mere beggars.

Here the mark is fairly hit upon the head. Christ made of God unto us wisdom, righteousness, sanctification, redemption,—this, and not any question of Calvinism or Arminianism, was what awoke such an antagonism when Wesley began his work. Soon he was driven out of the pulpits almost entirely, and had to preach in the open air; but the Lord bore testimony to the word of his grace there faithfully proclaimed, and thousands were brought to Christ. These remained for the most part in an antechamber of the Church of England, while the Wesleys, standing just within the threshold of the Establishment, watched over them, most unwilling that they should be finally cast off. But cast off they were; after fifty years of trial it was decided that this type of piety could not be brooked in the Church of England.

How is it with that Church now? If the Wesleyans were there, the Evangelical portion of the Church of England would be able to maintain its own much better than it now does, and Ritualism would be compelled to hide her diminished head. But Ritualism threatens to have it all her own way, except as Rationalism may divide the spoil with her. The Evangelical clergymen of the Church of England are preaching sermons that would not have been tolerated in the pulpits of that church 135 years ago. But the spirit that cast out the Wesleys and Whitfield, is still there; and the day must be drawing near when it shall be decided what body of Christians are properly domiciliated in the Church of England. "The foundation of the Lord standeth sure, having this seal, The Lord knoweth them that are His."

THE POOR IN SPIRIT.—II.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

The high-mindedness of man is the great barrier in the way of his reception of the Gospel. The kingdom of heaven cannot be where pride is, and will not even be discerned by the proud man. The truth which is made most prominent in the Bible, is one that men are most intensely

opposed to, viz. That there is none good save one, that is, God, and that all our righteousnesses are as filthy rags in the sight of God. He that made man, made him dependent on himself, and made him to be forever thus dependent; not man only, but all moral and intelligent beings; the highest angel in heaven will confess to you that there is no goodness in him but that which flows to him, moment by moment, from God, sole source of good. This is the grand point at issue between the Bible and mankind. With reference to this, gross darkness covers the nations, not merely heathen nations, but nominal Christian nations. A man may acknowledge the Bible as from God and learn a multitude of things out of it, but so long as he cherishes a feeling of self-complacency, the most essential teaching of the Book will be hid from him.

For what is the doctrine of faith that runs through the Scriptures, but just this? Precisely in the degree that man finds anything meritorious in himself, is he removed from the sense of dependence on God. Faith is the recognition of this dependence, and the reception of that grace of God without which he can bring forth nothing that is pleasing in the sight of God.

We may easily see then what that state of mind is that is most necessary for the recognition of the claims of the Gospel. Surprise is expressed because out of the great multitudes who have been educated in Government and other schools in this country, so few have embraced the Gospel. This surprise would cease if we would call to mind the fact that their education has only intensified their pride by raising them above the common level of their countrymen, and made it proportionably difficult for them to receive the humbling doctrines of the Gospel. More would have been accomplished if they had been fully taught the commands of God, shown what sort of persons God designed them to be, and thus made sensible of their moral bankruptcy. This would have prepared them to welcome the grace of the Gospel.

The pride of man is omnivorous. It finds its aliment everywhere. No garbage is too vile, no substance too indigestible. Men glory in the temerity with which they blaspheme the name of God, in the stupidity which forbids their bowing the knee to God, in their ignorance of God's word, in their deep potations and vile debaucheries, in their contempt for true Christians, in their faculty of hate, in their vindictiveness. We have noticed in gaols that the men of long terms, that is, the great criminals, demanded and received consideration from the smaller fry of sinners, on this very account. One man prides himself on his ability to eat more than others; another prides himself on his running, another on his riding, another on his dress, another on his physical strength, another on his beauty, another on his manners, another on his position, another on his singing, and so on through a thousand things, some of which may be of use to society and some the contrary; those that are of use are God's gifts and may be recalled at any moment; but the idea of merit utterly vitiates them in the regard of God.

When the Gospel comes to a man it finds self enthroned there. It comes offering God's ideas for our own, and in every man encounters opposition, because the man prefers his own ideas to those of God. It requires that the heart should pronounce a sentence of condemnation on itself, on all the past life; that self shall acknowledge itself the man's greatest enemy and vacate its throne. When the man by the grace of God submits to the Gospel, he abandons all his fancied goodness, acknowledges his sole desert to be the wrath of God, and consents to the principle of grace. He receives through grace the forgiveness of sins.

But after this there is the danger that he may lose sight of the fact that all his progress is to be made under the influence of the same principle. He may understand that forgiveness is of God's free grace, but may fail to understand how grace is to have to do with every acceptable act of service, act, word or thought. This takes a man into the 7th of Romans. Let him then come back and look again at this first beatitude: Blessed are the poor in spirit, for theirs is the kingdom of heaven. He will find a new and glorious meaning in it, viz. that his goodness, his progress, his holiness, his usefulness, are not in themselves at all, but in Christ, from whom he is to receive, moment by moment, according to his need. And thus, through all eternity, the ascription will be "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing."

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I have perused with much interest your recent discourse on Pedobaptism, and the arguments which followed in consequence. May I be permitted to suggest the following, which are words from the apostle's (St. Paul's) mouth, and ask you to note the idea if you consider it worth your while.

"If ye be circumcised, Christ shall profit you nothing. O foolish Galatians, have I not taught you that baptism is in place of circumcision that was, and therefore if you be circumcised now, you are only repeating the ordinance, as you have been already circumcised or baptized?"

Yours truly,

AN INQUIRER.

[The Galatian Christians had been heathens. After the Church had been planted, Judaizing teachers, who believed that the grace of God was only attainable through Judaism, came among them, teaching that their salvation had not been secured by believing on Christ; they must enter the Jewish Church as proselytes, *i. e.* they must be circumcised and observe the ceremonial law, and place the middle wall of partition between themselves and their Gentile friends; then they might hope that at the last, through Christ and Moses combined, they would be saved. Paul teaches that this is neither more nor less than a renunciation of Christ, and an abandonment of the true way of salvation. Circumcision and baptism correspond, and differ, as the former and present dispensations do. There is an analogy and there are differences.—ED. *B. G.*]

To the Editor of the "Bombay Guardian."

SIR,—I am much averse to controversy, but am forced to drop these few lines to you that you may be able to satisfy my Methodist brethren by writing authoritatively, as our elder and more experienced brother, on the subject of Predestination. I find the doctrine clearly stated in numberless passages of Scripture, and in none more clearly than in the severe rebuke given by the apostle Paul to the sceptics of his day, who tried to disprove with the "wisdom of words" the absolute sovereignty of God—"O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

Hoping to see the above with your remarks in the next issue of the *Guardian*,

A PRESBYTERIAN.

Bombay, 18th November 1873.

[Why hast thou made me *thus?* What is the reference? To the man's sin? From God cometh down every good and every perfect gift. There can be no wilder blasphemy than to ascribe to God that for which his wrath cometh upon the children of disobedience. There are certain doctrines that the sacred writers do not trouble themselves to guard against, because they are manifestly opposed to the constant teaching of God's word, and one is that God wills man to be in opposition to his will. The Gospel embodying God's loving offer of salvation to every creature, settles for ever the question of God's love to every creature, and shows that man can only be lost by rejection of that love. If our correspondent will read on a little further in the chapter quoted, he will find the apostle taking up the question why the great body of the Jews missed salvation, and accounting for it not by the sovereignty of God, but in another way altogether: "Israel—hath not attained to the law of righteousness. WHEREFORE? Because they sought it not by faith, but as it were by the works of the law."—ED. *B. G.*]

Notice.

RECEIVED for the family of the late Mr. James Thomson, killed at the House of Correction; F. C. B. Rs. 10, J. V. 20, J. S. H. 10, Paterfamilias 10.

Epitome of News.

SATURDAY, NOVEMBER 15, 1873.

—The importance of minding one's *p's* and *q's* in writing is illustrated by the statement that the false report of General Olpherts's death is charged upon the pen of a lady who, referring to an accident to Colonel Quin, which hastened his death, had written the name so indistinctly that it was mistaken for the Brigadier General's.

—Lord Northbrook made his entry into the camp at Agra on Thursday.

—*Bombay Gazette;* Zanzibar, October 23rd: "A few days since Ameer bin Swelim arrived from Unianyembe. He reported that Cameron's expedition had safely reached Unianyembe.

"Dr. Livingstone is reported to be well and strong, having it is said, pushed into Manyema, but his exact locality was not known.

"Your readers will learn with regret the atrocious murder of Sub-Lieutenant McCausland, of H. M. S. *Daphne*, who, while cruising for the suppression of the slave trade in the vessel's boats, was treacherously killed in the house of the Chief of Kionga, north of Damoo. The unfortunate officer had on a previous occasion visited the place when on similar duty, and had been very civilly treated by the Chief, and on the occasion of his second visit was received with apparent courtesy, but shortly after reaching the Chief's house the latter went out on the pretext of getting a goat as a present, and a few minutes after the Chief's brother rushed in with some retainers and drove his spear through Mr. McCausland's body. He had nine wounds when his body was recovered. The interpreter, who was the only one of the boat's crew with the officer, broke through the murderers, and, although chased to the boats, escaped. His escape saved the life of Sub-Lieutenant Hockin, who in accordance with Lieutenant McCausland's orders was about to join him at the Chief's house,—he, being in the *Daphne's* cutter, was about a quarter of an hour behind the pinnace, commanded by McCausland, in reaching the anchorage. Both boats' crews opened fire on the village when the murder of their officer was known, but they were too few in number to storm the place, which was stockaded, and only succeeded in recovering the body, which was given up. Some days afterwards, reinforced by the boats of H. M. S. *Briton*, the place was attacked and burnt, but all the inhabitants had fled into the 'bush.' No specific reason is assigned for the young officer's murder, but it is supposed there was 'blood' to avenge by the Chief's family. All quiet here and on the coast, and Syed Burgash deserves credit for the loyal efforts he makes to fulfil his obligations in carrying out the treaty, however reluctant he was to sign it."

MONDAY, NOVEMBER 17.

—*Bombay Samachar* correspondence: "Sir,—I shall feel very much obliged by any child of this earth replying to my query. I am now nineteen years old. My mind tells me that there is want of a new religion on this earth, and I have been, in a certain manner, inspired to that effect. I shall proclaim my new religion, and books contain-

ing its tenets, at the age of thirty. The books will be in the English language, to learn which I am now striving hard. Now I want to ask whether it is illegal by British laws to proclaim a new religion. If it is illegal, what nation do not reckon it so?—I am, &c.,

KAIKHOSHRO MANEKJEE, Contractor,
alias the same Parsee lad of eighteen.

1st November 1873.

—Mr. Lodwick, Accountant General of Madras, has been fined Rs. 50 for seizing a subordinate by the throat.

—*Englishman:* "On Wednesday morning, at half-past seven, a meeting for the purpose of praying that the impending rice famine may be averted, was held in the Town Hall, Calcutta, and a large number of persons attended it. The Rev. J. M. Thomson presided, and opened the proceedings with an eloquent and touching address to the audience on the objects of the meeting. Short *ex tempore* prayers were next offered up by Mr. Scott Moncrieff and General Litchfield, followed at intervals by passages from the Bible, and hymns suitable to the occasion were read and sung. The meeting terminated at about a quarter to nine, with a prayer by the Rev. K. S. Macdonald."

—California papers state that the Captain of Her British Majesty's steamer *Basilisk* has taken possession of New Guinea in the name of the Queen. Is this true?

—*Lucknow Witness:* "Poor old Jaganath may count himself happy in never lacking a friendly apologist. The latest champion of the amiable god is, much to our surprise, no other than the *Indian Statesman*. It is the same old, old story, of narrow prejudice, misunderstanding, native holiday, innocent diversion, &c. It has all been said a thousand times before, and answered as often. We wonder what amount of 'accidental' bloodshed at a car-festival would be necessary to convince Jaganath's friend that India might possibly get along without its enthusiastic adoration of a hideous image of a most repulsive false deity! But thus it is always. In the whole history of the world there has never been a superstition so stupid or cruel that it could find no friends to defend it in its hour of supreme danger. Suttee and hook-swinging had their apologists not very many years ago, and not a reform has gained a standing-place in India without having to contend with wrong-headed defenders of the abuse which it attacked. Jaganath will not lack for friends, but the poor old tyrant must go down in spite of his friends."

—"A Magdalen Asylum was opened in connection with the American Ladies' Mission Home, Lucknow, about nine months since. Eleven unfortunate women have been admitted since its commencement, of whom three have returned to their former lives, two have been restored to their friends, and six remain in the Refuge. This good work is carried on with unusual economy, the current monthly expense being 25 Rs. A sum of money is needed to enlarge the building used for the Asylum."

—Half of the Benares district is said to be threatened with dearth.

—*Friend of India:* "The Bishop of Calcutta is most unfortunate. In spite of his estimable character and exemplary zeal, his connexion with the anti-Reformation party in the Church of England, who will do nothing for Missions in Northern India—will not even use the endowments of Bishop's College—has led him a second time to set at nought the apostolic injunctions to avoid schism and not to build on another man's foundation. In this Dr. Milman is carefully followed by the Bishop of Bombay. Keeping aloof from all evangelical missionary work, even in their own Church, these prelates yet establish nothing new, but, uncharitable persons say, are careful to take advantage of every slight division among others. A Lutheran pastor, sent out to heal a division in the Chota Nagpore Mission, so increased it that the Bishop stepped in, persuaded most successful missionaries to be re-ordained, and has saddled himself with an expenditure that he cannot meet. In the once equally prosperous Karen Mission at Toungoo, a worthy American lady, Mrs. Mason, who began to teach the converts what she called 'God language,' in the face of her husband's protest, has induced the Bishop to fan that dissension too into a flame. We confess that we believed Dr. Milman had better ground for interference with the American Baptists than he had with the Prussian Lutherans till we read his own report to Government on the dispute. That report is marked by the same want of judicial and judicious discrimination which leads good Churchmen to lament that he was ever removed from the sphere of a parish priest, which he adorned, to the seat once filled by Heber, Wilson, and Cotton. What Sacerdotalism has not yet been permitted to do in Madagascar, it has effected in Chota Nagpore and now in Burma, to the grief of all good men and the scandal of Christianity."

—"The Malagasy, like the Japanese, are taking to European clothing and to the use of European arms and methods of war. Attacked by the Sakalavas and the savage tribes of the south, the Christian Hovas have begun to import Sniders and Armstrongs, and the military spirit has become developed. But so extinct is the old heathen cruelty that the Prime Minister addressing some officers told them 'to fight as Christians; hitherto they had fought as heathens. They must do so no more: any taken prisoners who have not fought against them are to be at once set free; those fighting men who are slaves in their own tribes are to remain slaves; rank or station is to be respected.' The army of 4,500 men went forth led by an able general who is described in the *English Independent* as a preacher of the Gospel and the Chief Secretary of State. The war, which has been provoked by the Sakalavas and Baras, is expected to end in the opening up of these and the other savage tribes to the influences of the West."

TUESDAY, NOVEMBER 18.

—"Mudanshaw wullud Shureefshaw, the convict who recently murdered Mr. James Thompson, a warder in the House of Correction, was yesterday committed by Mr. Dosabhoy Framjee, at the Girgaum Police Court, to take his trial at the ensuing Criminal Sessions of the High Court."

—*Lahore paper:* "Dr. Hutcheson, Medical Missionary of the Church of Scotland, has arrived at Chumba from Sealkote to take charge of the Chumba Mission. The plans and principles—preaching and vernacular Christian education—are to be carried out and extended, aided by medical skill, under the new *régime*. The Rev. John Thomson, of St. Mary's Parish, Hawick, Scotland, has presented the Mission at Chumba with a select and valuable theological and miscellaneous library of over 600 volumes."

The Rev. Mr. Ferguson of the above Mission expects to leave for England in March next.

—*Bombay Gazette:* "A few days since a police naik was murdered by a life-convict at Baroda. The murdered man, it would appear, was silly enough to be deluded by his prisoner into the belief that he could instruct him in alchemy, and, with a view to receive a lesson, had accompanied him to the river-side. Arrived here, the convict taught him alchemy 'with a vengeance,' or at all events let him into the 'great secret,' for, seizing his guardian's sword, he shortened him by a head and decamped. He had not been traced when the information reached us."

—"A young man of the name of Spencer, a clerk in the employ of Messrs. Bowden Brothers at Coconada, committed suicide by shooting himself through the head with a gun."

WEDNESDAY, NOVEMBER 19.

—"The *Pioneer's* Calcutta correspondent telegraphs that, as now gathered, extreme failure of crops is confined to all the districts of the Patna Division, all the districts of Bhaugulpore Division (save the Sonthal Pergunnahs), the districts of Dinagepore, Rungpore, Bograh, and parts of Rajshahye, Maldah, and Moorshedabad. Total population about 25 millions. Whole yield in above districts under three-eighths of average crops. Short crops in Maunbhoom, much of Burdwan Division, and parts of Presidency, but all round an eight-annas crop anticipated. In Dacca, Mymensing, and Tipperah, crops below average, but no fear of want. Sylhet, Chittagong, Noacolly, Backergunge, and Orissa have fair crops and exportable surplus. Assam, too, is exporting. Besides relief measures reported, steamer and flats will ply from Kooshteah to Rajshahye, and small steamer and flats on inland rivers of Rajshahye; bullock-trains also being formed. The new subordinate establishment to be fully utilized. Nearly twenty-three lakhs sanctioned for purchasing rice for relief works, to be gradually spent as need arises. Viceroy declined to stop exportation, trusting that prices will effect needful."

—"A Resolution of the Government of India has been published inviting the attention of local governments and chiefs of departments to the imperative necessity that is laid upon the Government and its officers for the immediate curtailment of all expenditure that can be reduced, postponed, or dispensed with."

—Madras paper: "The Hyderabad State Railway works are progressing. The rails have been laid to within 45 miles of Secunderabad, and it is expected that the line will be opened for traffic some time in June next, but there are no signs of the terminal division works progressing, as in the other divisions."

THURSDAY, NOVEMBER 20.

—Mr. W. Templeton, Principal of the Government College at Bareilly, has just died. He is spoken of in high terms for his abilities. He was originally a gunner in the army.

—*Bombay Gazette:* "The Rev. Mr. Hormusjee Pestonjee, who has been in England for about eight or ten years past, is expected in Bombay about the middle of next month. He proceeds to Poona to take charge of the Baptist chapel and mission there, and will thus supply the vacancy caused by the death of the late Rev. Mr. Cassidy in 1867."

—On Saturday a hack-buggy driver jumped into a well at Candawady whilst under the influence of liquor. Police Constable No. 7020, on seeing what had occurred, jumped in after the drowning man and saved him. Mr. Cowasjee Jehanghir has sent the policeman Rs. 25.

—There were 514,879 deaths registered in England and Wales in 1871.

—*Deccan Herald:* "At the Social Science Congress, on the 2nd of October, a very able and lucid paper was read in the Education Department by Miss Jex Blake, and an interesting discussion followed, in which Lord Houghton and others expressed their sympathy with the movement, which has been led, one may say, by that energetic lady. If uneducated women make such good nurses, may we not confidently hope that educated ladies will make capital doctors? Or, if it be objected that training will tend to deteriorate women in this respect, how comes it that doctors always insist on having trained nurses in any case of gravity. The soft step, the gentle touch, the low but firm voice inspiring confidence, the gentle human kindliness begetting sympathy, the quick clear judgment as of instinct: these, with the strong nerve, are the qualities of the eminent physician. And in none of these is woman behind man; and, in all her nature is superior. Nor is a woman's nerve weaker than a man's in case of need. When occasion requires, especially when suffering in another makes demand on her nature, her nerve is inconceivably strong. No one of any acquaintance with human nature, whether derived from experience or from reading, requires to be more than reminded of this. We maintain, then, that the charge of incapacity cannot be made out. Although man would probably retain in his own hands the abstrusely scientific parts of the profession, woman would not be inferior to him in its ordinary duties. As to the argument that the thing is impracticable, we have only to say that, if that be so, the law must make it practicable. That women should be able to obtain medical aid from well-qualified women, and that the latter should be able legally to give that aid, is a crying need of the times. There are three ways in which that need may be met. Either the medical schools should arrange (as the Edinburgh experience has shown that they can arrange) for the medical education of women. Or the examining boards should accept knowledge—no matter where acquired (say from a separate school, which would be easily established)—as qualifying for degrees. Or the law should permit the examination of women by a special board. Any of these plans would render it possible for women duly to qualify themselves as practitioners, as Miss Jex Blake pointed out in her very able paper."

—Calcutta telegrams of last night say that "the latest crop-reports state generally that there is no change for the better. In Patna affairs are getting worse, but in the chief districts of Orissa the general prospects are good. The Bengal Government has issued a circular to the Commissioners, Magistrates, and Collectors, stating that the extreme failure of the crops will probably be confined to Patna and Bhaugulpore divisions, excepting the Sonthal Pergunnahs; also districts Dinagepore, Rungpore, Bogra, and parts of Rajshahye, Maldah, and Moorshedabad, in Rajshahye division. In the above districts the whole yield of the crops will probably be below six annas. In some other districts relief works will probably be required later on. In distressed districts relief works already commenced. Government has directed

district officers to despatch a weekly narrative of the state of the district, particulars respecting relief-works, and other matters connected with the scarcity and relief."

—*Indian Statesman:* "The Pope of the Hindoos, the Swamee of Sunkeshwar, has taken *samadhi*, or, in other words, inflicted self-immolation by burning himself alive. This has caused general sorrow among the superstitious Hindoos."

FRIDAY, NOVEMBER 21.

—The *Behar*, with the mails due this week, did not leave Aden till Sunday evening last. The mails of November 7th left Aden yesterday at 6 P. M.

—Here is a story that we all know, says the *Indian Statesman:* "Coining cases are a favourite *piéce de rèsistance* which the Bombay Police put forward against any attacks that may be made upon their detective capacity. We all know the story. Some bumpkins from the Mofussil come into Bombay, and while they are still fresh to the ways of the city they fall in with a benevolent stranger who promises to put them in the way of making money. The party retire to a disreputable locality, are introduced into an empty house, their guide, philosopher, and friend produces a set of instruments and materials for the purpose of counterfeiting the Queen's coin, bids the admiring rustics mark how easily bran-new rupees can be turned out, and hands them the apparatus, when up bangs the door and in bursts the *posse comitatus* of police and seizes the poor wretches *flagrante delicto.*"

—The Agra reunion, which is not a "durbar" has been inaugurated by an imposing ceremonial.

—*Statesman;* Lucknow, 16: "Yesterday evening a grand meeting was held in the house of Babu Gajadhar Bux to hear the discussions between the social and religious reformer, Dayanand Saraswati, and the local pandits headed by Pandit Gangadhar Shastri, Sanscrit Teacher of Canning College. To check every source of mutual dissension great care was taken to receive the audience separately and assign them different seats according to caste, creed, and profession. Followers of the Brahmo Somaj, Bengali gentlemen, and others who are not rigid Hindus took their seats on the right-hand side of Pandit Dayanand Saraswati. This was called the Brahmo or Babu *wing*. The natives of this province, who generally believe in the present system of Hinduism, were made to sit on the left-hand side of Saraswati. This was named the *Native* or Arya wing. While the pandits or Sanscrit scholars sat in the van, two pulpits were erected confronting each other, one of which was occupied by Dayanand, and the other by Gangadhar Shastri and his assistant pandit.

"The discussion was chiefly on the question, Do the Vedas favour idolatry? Gungadhar Shastri affirming and Dayanand denying that they do. The latter pointed out the unreasonableness as well as *unvedicness* of idolatry.

"Then the Shastri said—'We believe in the Veda as explained by Nirukta and other learned works. We dare not question their authority. Those who deviate from this course have also full liberty to do so, as there reigns no Hindu monarch in India to chastise renegades.' After this the meeting dissolved."

—John Lonergan has been sentenced to ten years' rigorous imprisonment for cheating by personation, on various charges. He had only been a few days out of prison, where he had fulfilled a previous term.

—A telegram from Aden says that the British troops are still before Lahej. Some here think they are in a false position.

—"Mr. Luther, the clerk in the Simla Telegraph Office charged with criminal breach of trust, has been sentenced to eighteen months' rigorous imprisonment."

—"A correspondent of the *Sindian*, writing from Sukkur, narrates a praiseworthy action on the part of Mr. Rigby, chief officer of the steamer *McLeod*, on her voyage from Kotree to Sukkur, in rescuing a lascar from drowning. The man fell overboard while the steamer was under weigh, and was drifting rapidly astern when perceived by Mr. Rigby, who at once gave orders to stop the vessels and, seizing a life-buoy, plunged into the river and rescued the drowning man, who was almost at his last gasp. The deed was performed at the risk of his own life, as she was muffled in a heavy greatcoat and had on long boots; the tide, moreover, was running some six miles an hour, and the water was icy cold. This, the writer says, is the third life saved by Mr. Rigby, in the Indus, at the risk of his own, and he thinks these actions should entitle him, at least, to the medal of the Royal Humane Society, if not to a more substantial reward."

—Chicago *Advance*, September 25th: "No routed army ever welcomed nightfall with more thankfulness than the business world welcomed the last Sunday. No one was such an enemy of religion or Sunday laws that he was not glad for once of the business breakwater which our religion has thrust across the week, and which in this case rolled back a frenzy and a panic that threatened measureless disaster. Sunday closed the doors of banking offices and stock exchanges, cooled fevered brains, calmed apprehensions, gave men just the breathing-spell that of all things they needed. Only by some such exceptional experience as this do we realize what a blessing, year in and out, the Lord's Day is, even on the low plane of material interests."

—Deaths last week, 290.

—A Parsee liquor-seller at Nadode has been murdered by a gang of Bheels.

Selections.

LOVE THE BOND OF PERFECTNESS.

BY R. P. S.

There are those who feel that by faith they have found victory over the world, the flesh, and the devil,—that they "have put on, ... as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering," and yet who feel something to be lacking in their experience. They run well for a time, their life seems filled with the presence and power of Christ, and, so far as their consciousness goes, they "are dead" to the world, and "their life is hid with Christ in God." And yet,—there is a *yet* remaining,—they find at times, when they are suddenly jostled, the old evil seems suddenly to start into sight again. So long as all went calmly, they were like a jar of clear water, through which the rays of the sun shone, and in which those bright rays were reflected: but under sudden disturbance they are like the same jar when motion has thrown the sediment into solution again, making the water dark and incapable of transmitting or reflecting the sun's rays. The sediment, after all, has remained, though for a time it was not apparent. They are disheartened, and exclaim, "Is there no effectual remedy for this? Cannot the Christ who saves me also keep me safe against being overcome by these sudden assaults of temptation?"

They have tried to watch, but it is just in the moment when their perseverance has relaxed that the assault comes. They cannot any more make vows, for they have but too well learned that they have no ability to be pledged to their fulfilment. Clinging becomes at times a painful effort,* and they feel that *abiding* within the citadel, and "kept by the power of God," is a privilege beyond even clinging. Prayer itself seems at times to lack the faith which makes it effectual, and they are brought to that point of self-despair where, being at the end of all resources yet known to them, they are ready to learn any new lesson that the Spirit may teach them in the Word.

This may be found in the words which follow the details of Christian graces—"*And, above all, put on love, which is the bond of perfectness.* And let the peace of God rule in your hearts, to which also ye are called in one body." Having received the graces of the Spirit, a girdle around them is needed to bind all together, and keep everything in its place in harmonious proportion. Love is this girdle,—"*the bond of perfectness.*" Love gives harmony and power to all else. If we "keep" ourselves "in the love of God," all other graces will live and thrive. Faith and hope shall one day give place to sight, but love is the present and eternal condition of the redeemed, whether upon earth or in heaven, who overcome—"*Love never faileth.*"

It would seem very bold to claim of God a love that "suffereth long and is kind," "envieth not," "vaunteth not itself," "is not puffed up," "is not easily provoked, thinketh no evil, beareth all things, believeth all things, endureth all things,"—a love that answers injury, contumely, and reproach by a sweetness which is without effort, but simply expresses the undisturbed interior calm of the soul. It would seem still more bold to ask of God this love as the unfailing garrison of the soul, protecting it from all assaults, however unexpected or sudden. When memory recalls all the catalogue of past failures, and sight surveys the innumerable perplexities and vexations of life, which, even more than its deeper sorrows, form the momentary enemies to perfected love, well may sense exclaim, "Impossible!" But here, as elsewhere in our experience, faith negatives the verdict of experience, sight, and sense,

"And cries, It shall be done!"

At every stage of our onward progress we are afresh, with Abraham, called to put our trust in "God, who quickeneth the dead, and calleth those things which be not as though they were," and to be like him who "staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; being fully persuaded that what He had promised He was able also to perform." This is the faith which brings God into the scene, and which commands this blessing of God's divine love abiding in us.

The difficulty of realizing that this perfected trust and its accompanying perfect love is now for us, is lessened by the remembrance that it is not our own natural love, the emotions proceeding from our own souls, which constitute "the love of God." "The peace of God" is not our peace of soul toward God, but His own eternal peace, in which He dwells without change, amid all the convulsions of His universe, throughout eternity, and which He sends down into the hearts of His trusting children. In like manner, "the love of God" is "not born of the will of the flesh, nor of the will of man, but of God." It is an actual divine gift, like the Holy Ghost, by whom it "is shed abroad in our hearts." It is not a condition of soul into which we of ourselves can gradually grow, but a divine grace bestowed on and established in the trusting heart. Since it is of God, it is perfect in its character, free and immediate in its bestowal, and through a continuing faith and obedience, permanent in its results; and since it is the soul's deepest need, NOW is God's time for its reception. I see not how any believer need despair of its full power, since *it is a gift, and it is from God,* and is to be received as a *gift,* undeserved but freely bestowed.

Once received, then follows the responsibility of keeping ourselves in the love of God. This injunction is found between the "building yourselves up on your most holy faith, praying in the Holy Ghost," and the joy of "looking for the mercy of our Lord Jesus Christ unto eternal life." The path of faith is always an advancing path, and yesterday's building seems to-day but as a foundation laid, so that there is the perpetual further building on the foundation once laid. "Praying in the Holy Ghost" surely authorizes prayer that God's love may be "made perfect" in us up to the utmost limit of the present capacity of these small vessels.

Oh, that this gift of God in all its fulness might be received into hearts which have too much dwelt in the changing atmosphere of failing natural emotions! Listen to the tender tones of thy Beloved who speaks, and NOW says, "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land: the fig tree putteth on her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." Oh, that thou wouldst *abandon* thyself to this love of Jesus until thou canst say "He brought me to the banqueting-house, and His banner over me was love. Stay me with flagons, comfort me with apples; for I am sick of love." There are those whose very hearts do melt within them as they experience this divinely-begotten love of God.

It is the full acceptance of this love of God, and the creation of its response by the Holy Ghost in the heart, which can alone satisfy the desires of the Heavenly Bridegroom, who tells us that

† There is a beautiful picture, seen everywhere, representing a female figure clinging in a desperation of faith to the Cross, while the waves surge all around ready to engulf her. This does indeed represent truly the soul-attitude of one just come to the Cross; but, were I the artist, I would paint a yet nobler and more true design,—a Cross upon an eternal rock, in the midst of green pastures and still waters, with a refreshed and no longer weary pilgrim peacefully resting beneath its shadow, and yet gazing with tearful, prayerful eyes over the perishing mariners in the distance; with the restfulness of imparted strength, but in the attitude of moving toward their rescue. It is now in our power thus unceasingly to cling. We have our feet set upon a rock, with the everlasting arms beneath and supporting us.

His "love is strong as death .... Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned," and who tenderly both offers and claims such a divinely inwrought love from us when He says "Love Me."

Thank God if the feeling of the need of this overcoming divine love has been created in the heart of my reader, even though it be, for the moment, nigh unto despair as to experiencing it. The creation of a felt need of a grace promised to faith in the Word is the first step, and a great one, toward the supply of that need. Lay that need before God,—hide that Word within the heart,—not to go away and forget it amid the myriad voices that are in the world and in the heart; but to keep it as the soul's cry continually before the throne. Can there be any doubt as to the result?—*Times of Refreshing.*

"AFTER-MEETINGS."

My dear Brother,—As there has been of late some discussion in your columns on the subject of revivals, permit me, who have had long and varied experience in this work, to offer a few suggestions on what are called "After-Meetings."

1. I believe such meetings to be an integral part of revival effort. They are to conversion on a large scale what dragging in the net is to fishing.

2. Much wisdom and tact are required in these supplementary labours, otherwise false conversions will in large numbers be mingled with the true, an unnecessary proportion of bad fish will be hauled in with the good.

3. There should not be too much *pressure* put on those who are present at the after-meetings to induce them to declare themselves. Let anxious souls be *invited* to speak in private with those who can instruct them; but let there be no *overbearing* of spontaneity, otherwise there will be an undue proportion of heterogeneous elements among the genuine inquirers.

4. When persons profess to have found "peace with God," there should not be too great haste in urging them to declare their experience in public, or in accepting them into church fellowship, otherwise "the talk of the lip" will too often be found to be mere "penury," and the shame will be as public as the profession. "Still waters run deep, and the bird that flutters least is longest on the wing."

I remember several painful instances, which occurred some time ago, of the evil of a too hasty public endorsement of conversion. Prayer having been offered for the salvation of "the chief of sinners," a notorious transgressor appeared at an after-meeting, and suddenly threw himself on his knees, confessing his sins aloud. A brother closed in with him and pointed him to Christ. He rose up professing to have found peace. Next day God was publicly thanked for answering the prayer for the salvation of great sinners, and the "young convert" was urged to declare his experience before an assembly of Christians and others. He did so, and from that time in all the special meetings he was conspicuously present, and occasionally took part in the devotions. From his previous bad conduct he had lost his situation, and was in great want, but his employer, though not a religious professor, hearing of the change in him, restored him to his post. Two days after, when the revival services were over, he relapsed into gross sin!

Another similar case occurred at the same time. A grievous backslider of fifteen years' standing rose up from the public meeting, came into the vestry, fell on his knees, and wept bitterly, confessing his sin. Thanks were returned for his restoration. He appeared at two or three subsequent services, and then disappeared. Inquiry being made, it was ascertained that he, too, had relapsed into his old sin.

The effect on "outsiders" may easily be conceived, and the evil done to the parties themselves by their public recognition before any trial must be very serious. They will in all probability keep far enough from revival services in future.

I have also found, from the young especially, considerable numbers who seemed to be converted under special services and who were hastily endorsed, hastily fell back into their old ways, to their own great detriment, and the discouragement of more sincere inquirers.

5. I believe that these services are chiefly beneficial—by no means exclusively—to those who have been brought to a certain point by previous ministrations, and have there stood still. Such stationary souls are often pushed across the line by an extra effort and a change of instruments.

6. While every legitimate and discreet method should be adopted to lead sinners to Christ, and I do not think that public invidious and unreliable distinctions are discreet—such as calling on those who profess to be saved to lift up their hands, or rise from their seats—the sovereignty of divine grace, and the absolute necessity of the Spirit's operation, should always be uppermost in the mind; otherwise, as I have often witnessed, mere galvanized inquirers will be over-persuaded and overborne by force of the teacher's will, rather than his doctrine, into a religious profession. "He that winneth souls is wise," as he is who catches shy fish. The axe is a useful tool; but "wisdom is profitable to direct" the stroke. Souls may often be either "caught by guile," or frightened far from the net by noise and clumsiness.

In revivals, too, we are more apt to number than to weigh—quantity rather than quality tempts our sight—and then what an abundance indeed! But what are the majority worth? May God give his evangelists, first, a single eye to his glory; second, a greater regard for kind than measure; third, the wisdom that is from above.—I am, my dear brother, yours in Christ,

Arthur Augustus Rees.

There is no subject more important than that now under discussion in your pages, namely, "After-meetings." There can be no doubt that private and individual conversation should form a part of revival meetings, and indeed, of special services generally. Thus, whether called by the name of "After-meeting" or not, such individualizing is necessary if our evangelistic work is to be at all thorough.

On several occasions during the past twenty-one years, I have felt it to be my duty to ask the anxious inquirer at Field-lane Ragged Church to remain behind for private converse in another room. In response to this invitation, above sixty persons have often remained behind, not a few of whom were backsliders, and many were brought then and there to a point, or into the liberty of the gospel. Many of these were beset with doubts which, notwithstanding that their lives had been black with sin, savoured of legalism; and others had most misty notions as to the very grounds of a sinner's acceptance with God. Both cases were dealt with not only by direct appeals, but with what was more potent, by private and individual prayer.

But still, in dealing with cases of inquirers at "after-meetings," wisdom is as much required as Christian zeal. In an age like this, which is so marked by fleshly energy, it is not always easy to discriminate between that sentimental emotion which an earnest preacher evokes, and that work of the Holy Spirit which *must* precede true conversion. For as in the days of Jeremiah, so now unwittingly, it is possible to "heal the bruise of my people slightly, saying, Peace, peace, when there is no peace."

Whilst, then, "after-meetings," or individual conversations, should ever form a prominent feature in evangelistic agencies, much caution should be exercised in dealing with individual consciences, so as not to mistake natural feeling for a really awakened conscience, or, on the other hand, so to frighten the timid as to keep them on the dark mountains. We can, however, scarcely err if during preaching we notice any one under apparent conviction, and we call him aside after the service, and in another room speak and pray with him apart. In every such case, happily, the gospel panacea for all soul-trouble is at hand—religion with nothing but Christ in it!

E. J. Hytche.

Few and far between used to be the allusions to after-meetings in print, and only sometimes there appeared a very judicious and guarded recommendation of them; but now, it appears, they are openly advocated, and it is discovered that they are as useful in winning souls as the drawing of nets in catching fish. Sermons have too long been only as bundles of twine thrown into the sea; now the good twine is prayerfully woven into *nets*, and the next things readily follow: the nets are let down for a draught, and, when pulled up, modern fishers also are astonished at the draught of the fishes which is taken. It used to be said, "The gospel preached must be very imperfect which needs an after-meeting," or by others, "It is interfering with the sovereignty of God and the work of the Holy Ghost." But now all such shadows flee away, and a clear light shines, and we find it acknowledged that gospel efforts, however forcible at the time and impressive, have but a partial effect, and their goodness passes away like a dream, if there is no after-meeting.

After-meetings have an abiding result, and bring the preacher and the persons who have been touched by the word into direct communication. Why? For the purpose, not of mediating between Christ and the sinner, but of bringing the awakened sinner to Christ—to the direct contact or touch of faith, that virtue might come out from Christ himself, and heal him.

Those who have not been accustomed to hear a present salvation on the spot offered to them are then and there encouraged at once to accept it; and those who have been accustomed to it, and have not as yet closed with the offer, have an opportunity to bring out their difficulties and their doubts, that they may be answered and removed. The god of this world, we know, is always busy "to blind *the minds*" of those who have heard and do not believe the gospel in their hearts. Here is an opportunity of deliverance.

In our after-meetings we are enabled to "strike while the iron is hot;" to constrain and "compel" those who have too long habituated themselves to procrastination; to release those who are enslaved to the delusion of "hoping to be saved at some future time;" to undeceive those who are waiting to feel something before they believe; and to encourage the trembling and willing ones at once to venture their all on the atoning blood, and to praise the Lord for giving his Son to die; and if they cannot thank God as well as they could wish, at least now to thank Him as well as they can. "The gate is praise." "The righteous enter into it." Encourage after-meetings as much as you can.—Yours, W. Haslam.—*The Christian.*

LEVI SPAULDING, D.D.

A letter from Rev. Mr. Hastings, of the Ceylon mission, dated June 30th, announced the death of "Father Spaulding." Well was he entitled to be so called, having remained longer in active foreign labour than any other missionary whom the Board has ever sent out. Only ten days before his decease, which took place June 18th, he celebrated the fifty-fourth anniversary of his embarkation at Boston for Ceylon, in company with Messrs. Winslow, Woodward, and Dr. Scudder, and their wives. The same year, a few months later, occurred the embarkation of Hiram Brigham, Asa Thurston, and their associates, the pioneers in missionary work at the Sandwich Islands.

The band of brethren destined for Ceylon did not delay Christian work till their arrival on heathen shores. The voyage of the brig *Indus*, in which they sailed (1819), was memorable for a work of grace on board, during which the entire crew, sixteen in number, expressed the hope, and at the time appeared to give evidence, of a saving change of heart. This might be regarded as a prelude to those interesting revivals in the Jaffna field which afforded so much delight to Mr. Spaulding and other labourers there, and to which he gratefully referred in his last sickness.

He arrived at Jaffna in the early part of the year 1820. From that time onward he continued, faithfully, quietly, and most industriously, to pursue his labours as an ambassador of our Lord Jesus Christ among the Tamulians of Northern Ceylon,—a people by no means so degraded as many of the heathen, but comparatively independent in their bearing, ingenious and thrifty, while yet they were thoroughly wedded to their idols, and morally callous, as any that can be found.

In addition to the usual missionary work at his station, and a superintendence of the Oodooville Female Boarding-school, established in 1824, Mr. Spaulding performed a large amount of literary labour. For many years the revision of works carried through the press by the local Tract and Bible Societies had been committed to him, and he acted also as proof-reader. More than twenty Tamil tracts were prepared by him, and many of the best lyrics in the vernacular hymn-book were from his pen. He furnished an excellent translation of "Pilgrim's Progress," much prized by the people, and compiled a Scripture History, which is used in the schools. To him also the mission is indebted for a Tamil Dictionary, as well as an enlarged and improved edition of an English and Tamil Dictionary, each of which is the best in use on the island. Another work, to which he had given no small amount of time, was a revision of the Holy Scriptures in Tamil. His notes he left to the local Bible Society, in the hope that they may furnish aid in a future improved version.

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These contributions will no doubt prove valuable, for he was one of the most accurate Tamil scholars in Southern India, having so mastered the language as to use it with great facility, and often with power. This must be reckoned among the reasons for the usefulness, contentment, and length of his missionary life.

Mr. Spaulding rarely spoke of what he was doing, and still more rarely of what he had already done; but not unfrequently of the great work yet to be accomplished, and the short period which a missionary has for this blessed occupation. Self-complacency and jealousy for his own comfort and reputation were not among his characteristics. During his term of service, though protracted to such an unusual length, he made only one visit to the United States. Many will recollect his presence at the annual meeting of the Board in Worcester in 1844, and the aptness, kindliness, and raciness of the replies to questions publicly put to him on that occasion.

Father Spaulding was a shrewd man, a man of humour, utterly unostentatious, and quietly industrious; a man of prayer, and wholly devoted to the work to which our Lord had called him. He was decided in his views, free in the expression of them, tenacious in adhering to them, and yet a man of peace. Foreigners of all classes in Ceylon respected him. The esteem and affection of natives were also marked. It was often affecting to witness, during his last sickness, the anxiety shown by them to do anything in their power for the good man's comfort. Some of them were in constant attendance, fanning him, or performing other little ministries.

On account of laboured respiration Mr. Spaulding was not able to converse much. No sigh of complaint escaped his lips; his own interests and the missionary work he committed to the hands of the Master, expressing no solicitude and no fear. Alluding to the change about to take place, he said, characteristically, "Let my funeral be conducted with Puritan simplicity; let there be no words of praise or blame." When Mr. Howland asked what he would say to the Native Christians, he replied, "Consecrate everything that is yours to Christ, and ask nothing in prayer which you will not devote to him." One restless night, looking at the watchers who stood about him, and then casting his eyes toward the open window, he exclaimed, "Watchmen! watchmen! what of the night?—Souls are perishing." And so this venerable servant of Christ, aged almost fourscore and two years, has ceased from his labours, and has no doubt entered upon renewed fellowship with Richards and Poor, Scudder and Winslow, Meigs and Sanders, in the presence of Him who saith, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Mrs. Spaulding, the beloved and valued companion of fifty-four years of toils, trials, and joys, survives at Oodooville, but cannot be expected to remain long behind her departed husband.—*Missionary Herald.*"

Miscellany.

—*Advance:* There are two points against Darwinism that the least skilled in science can appreciate and the most skilled cannot answer. It fails to show how or when the soul comes in, in the development of man from a mere animal, and it fails to produce, from the millions of fossils preserved from former ages, a single clear and undisputed specimen of an intermediate form. These points were emphasized in Prof. Swallow's paper read before the Association for the Advancement of Science in its recent session at Portland, which was followed by one of the most animated discussions of the whole matter. The attorneys for the evolution theory may plead their case never so ingeniously—until they can make some better answer to these two objections they could not go before any jury in the world and get a verdict, without buying it. And we submit that those scientists who accept such a theory on such evidence are the last people in the world to arraign the Christian public of our day for "credulity."

—The *Christian Union* on Dr. Todd: "Always eminent as a preacher, distinguished for a pastorate of extraordinary duration and prosperity, a master of the knack of platform-speaking, and the author of books that have had the double glory of an enormous circulation in English and of translation into the principal languages of mankind, his unique distinction, we think, comes from the fact that, as the author of the *Student's Manual*, he has been the inspirer, the guide, the almost absolute legislator for hundreds of thousands of young students during the past thirty years. And long after the personal memory of him shall have faded away in the beautiful town with which he has linked his name, many an ambitious student in distant lands will feed the flame of his literary passion at the fountain which this earnest toiler has opened."

The *Student's Manual* is published by the Religious Tract Society, under the title of Self-Improvement.

TELEGRAPHIC NEWS.

London, 14th November: America has resolved upon adopting a vigorous policy with regard to the Cuban executions, and will intervene if Spain is not able to enforce authority. Extreme measures have been reserved pending the meeting of Congress.—The *Times* urges vigorous action regarding the Turkish movements in the vicinity of Aden.

Berlin, 14th: The Emperor William has given his consent to the introduction of a Bill sanctioning civil marriages in Germany.

New York, 14th: Mr. Secretary Fish has telegraphed a strong protest against the executions of General Ryan and the crew of the *Virginius*. Spain has replied that she is perfectly sensible of her responsibility, and at the same time expresses disapproval of the executions.

Paris, 14th: Colonel Staffel has been sentenced to three months' imprisonment for contempt of court during the trial of Marshal Bazaine.

London, 15th: The Cubans have shot fifty-seven more prisoners from the *Virginius*. America demands the punishment of the responsible authorities, and announces her intention of taking extreme measures should her demands be uncomplied with. Active preparations are being made.—Mr. James has been appointed Attorney General, and Mr. Harcourt Solicitor-General. Dr. Lyon Playfair has been appointed Postmaster General.

16th: Sir Garnet Wolseley has declared that the railway from the Coast to Coomassie is impracticable, and the idea has therefore been abandoned.—The *Gazette* announces the appointment of 36 militia officers to the Cavalry and Line Regiments. The *Times*, writing on the above subject, says that the movement indicates a gradual assimilation of the two services, and the fulfilment of Mr. Cardwell's reorganization scheme.

Rome, 16th: King Victor Emanuel opened the Italian Parliament yesterday. His Majesty counselled the continuance of internal organization: he declared that foreign relations were friendly, and dwelt especially on the testimonies of affection received from the Emperors and peoples of Austria and Germany. The speech asserted that His Majesty's wish was to live in harmony with all nations, but at the same time firmly to guard the rights and dignity of the nation. The speech goes on to ask for measures perfecting the army and navy.

Paris, 16th: The Report of the Versailles Committees proposes for Marshal MacMahon the title of President of the Republic for the term of five years from the time of the constitution of the Republic. It also proposes the appointment of the Committee of Thirty to consider constitutional bills.

London, 17th: The English troops have disembarked at Elmina, and defeated the Ashantees in a brisk skirmish; they also burnt five villages of the Ashantees, and broke up their great camp; twenty-eight English were wounded.

Penang, 17th: Cholera is reported to be raging still in Batavia.

Paris, 17th: General Letellier-Valazé, a Republican, has been elected member of the Deputies (?). The elections for four other vacancies have been ordered. The Assembly has introduced and declared urgent a bill rendering officers of the army eligible.

London, 18th: It has been officially announced that out of twenty-three Englishmen on board the *Virginius* sixteen have been shot. The British Government immediately telegraphed to Madrid and Cuba reserving the question of these executions, but holding the Spanish Government and all others concerned responsible should the remaining Englishmen be executed.—A report that fresh executions have taken place in Cuba is untrue.—Sir Garnet Wolseley advanced on the 27th October in pursuit of the Ashantees.—The Lord Mayor is initiating a relief fund for the threatened rice-famine in Bengal.—The Egyptian Porte has ordered the evacuation of Lahej.—The ship *Nugpore*, which was scuttled in Kingstown harbour to extinguish the fire, has floated.

Paris, 18th: A message from Marshal MacMahon to the Assembly demands seven years' unconditional prolongation of powers.

London, 19th: Sir Garnet Wolseley's despatches confirm previous accounts, and add that a successful reconnaissance has been made. Reinforcements, comprising the 28th company of Engineers and a battery of Artillery, leave England immediately for the Cape Coast.—An English squadron has been ordered to Cuba.—Señor Castelar has declared, with reference to the recent executions in Cuba, that whilst maintaining the integrity and honour of the country, Spain will give to England and America all the satisfaction required by international law.

20th: Mr. Disraeli has been installed in the Rectorship of Glasgow.—*Obituary:* Mr. Thomas Baring, M.P.

Paris, 20th: The National Assembly, in opposition to the proposal of the Committee of Fifteen, have passed, by 383 votes against 317, M. Depeyre's amendment for the prolongation of Marshal MacMahon's powers for seven years. The majority on the Government side was 66.—The Assembly have voted the appointment by ballot of a committee of 30 members to report on constitutional laws.

PASSENGERS SAILED.

Per P. and O. St. *Geelong, November 17th:*

For Southampton.—Mrs. Bradshaw; Mr. Greaves; Rev. Mr. and Mrs. J. Richards, child and infant; Mr. G. Alderson Smith; Major and Mrs. Stevens; Mr. Carry; Surgeon-Major Bateson; Mrs. Harris, child and infant; Captain F. W. MacMillan; Rev. Mr. and Mrs. G. G. Gillan, child and infant; Mr. Peter Smith; Capt. Walker; Mr. and Mrs. C. Heden; Mr. W. Pritchard; Mr. John Smith; and Mr. Magney.

For Brindisi.—Mr. W. R. Benson; Mr. W. C. Plowden; and Lieut.-Colonel Austin.

For Venice.—Mr. and Mrs. Brandreth; Captain F. Galloway Captain Clifford; Colonel Doria; Lieut. J. M. Grant; Mr. James Kerr; Rev. Mr. C. Rambaldo; and Capt. W. S. A. Lockhart.

For Gibraltar.—Mrs. Prixuto and six children.

For Suez.—Captain Boyle Vandeleur.

For Aden.—Mr. R. H. Norris.

DOMESTIC OCCURRENCE.

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MARRIAGE.

DART—STEVENS—November 13th, at St. Andrew's Church, Bombay, J. Dart, Guard, G. I. P. Railway, to Miss Mary Stevens, from England.

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